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School Psychology Unified Call for Deeper Understanding, Solidarity, and Action to Eradicate Anti-AAAPI Racism and Violence

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ABSTRACT

Racist rhetoric blaming the Asian, Asian American, and Pacific Islander (AAAPI) community for the COVID-19 pandemic has precipitated a surge of violence against the AAPI community in the United States, including the Atlanta mass shooting on March 16, 2021. These incidents resurfaced the ongoing racism against AAPIs that has largely been unaddressed despite lasting almost 2 centuries. The erasure of AAPIs' historical oppression, unique cultures, languages, immigration experiences, and contributions to scientific and social justice advancement in the United States has hindered AAPI voices from being heard. School psychologists are ethically bound to promote equity and dismantle racism; it is imperative to increase visibility of AAPIs' experiences across training levels (P–12 and graduate programs), settings, and systems. In this unified statement, school psychology organizations have come together to reaffirm the field's commitment to anti-racism by offering proactive strategies to effectively promote visibility and equity for AAPI students, families, and communities.

IMPACT STATEMENT

Although there has been a complete absence of discussion of anti-AAAPI racism and anti-racism in school psychology, the field is actively committed to dismantling systemic racism and inequalities in P–12 schools, institutions of higher education, and communities across our nation. This statement seeks to address this absence by providing (a) a much-needed starting point for school psychologists to learn about the history of discrimination, racism, and violence targeting AAPIs in the United States that has been virtually unaddressed; (b) a critical context for the recent rise in COVID-19-related anti-AAAPI violence while shedding critical light on the deep-seated racism that has oppressed AAPIs for centuries in America; and (c) beginning strategies that school psychology faculty members, practitioners, and students can engage in to dismantle anti-AAAPI racism across individual and systems levels.

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Following an alarming rise in violence targeting Asian, Asian American, and Pacific Islander (AAAPI) communities during the COVID-19 pandemic, Trainers of School Psychologists (TSP) and American Psychological Association (APA) Division 16 joined together to issue the “Addressing Anti-AAAPI Racism and Xenophobia” statement on February 18, 2021 (Cooper et al., 2021). The primary goal in issuing that initial statement was to raise awareness of rising rates of discrimination and violence against members of the AAPI communities in the United States and to share resources to support trainers and practitioners in addressing anti-AAAPI racism and xenophobia.

Since issuing that statement, a mass shooting in the Atlanta area on March 16, 2021, tragically took the lives

of eight individuals—six of whom were Asian women. We deeply mourn the victims of the March 16 shootings in Atlanta, Georgia, and countless others that have come before them and continue to occur, including many horrifying attacks against elderly Asian women in particular (Holcombe & Andone, 2021). We honor the requests of the families of the victims of the mass shooting and therefore have not included their names in this statement. Instead, we ask that those reading take a moment to pause to honor their lives as loving and hardworking mothers.

We condemn these cowardly acts of racist misogyny against Asian and Asian American women, the elderly, and AAPI communities. We offer our sympathies to the families and friends of these victims and the broader

AAAPI communities within the United States and across the world. We are disgusted and angry to be grieving the murders of these innocent lives.

As such, our organizations are committed to confronting racial and other forms of injustice by prioritizing *ongoing learning, reflection, and action*. As anti-racist agents of change, our intentions in releasing this statement include the following:

1. Communicate to members of our AAPI communities—you are powerful and important. Your safety is a right. We condemn this violence and will work to support our AAPI communities. *We see you. We hear you. We stand with you. We are invested in your healing* (see French et al., 2020).
2. *Raise awareness* within our discipline and communities of practice about recent victims of anti-Asian violence and ongoing trauma within AAPI communities.
3. Educate about *historical patterns of anti-AAPI racism and violence* and how they manifest in present-day events including, but not limited to, the rise in violence and xenophobia since COVID-19.
4. Highlight the *diversity of AAPI communities* and *celebrate their contributions* to society and culture, along with the work of AAPI organizations and scholars.
5. Raise awareness of *unseen mental health issues* within the AAPI community and work to advocate for mental health supports and *reduce the racial trauma and toll* on AAPI faculty, practitioners, and students.
6. Acknowledge how *all forms of oppression are rooted in white¹ supremacy* and recognize the *strength of solidarity* among marginalized communities.
7. Highlight ongoing needs and *actions to take*, including advocating for expanded ethnic studies and culturally responsive mental health in P-12 schools and higher education.
8. Share *resources for ongoing learning and dialogue* and provide a space for continued feedback and growth. This learning and dialogue occur through individual training and growth and through consultation and advocacy with school professionals and administrators, school board members, community-based agencies, policymakers, and others on a broader level.

NEED FOR A DEEPER AND BROADER STATEMENT

We acknowledge our privilege of being in positions to disseminate information; we have a responsibility to help educate and break the cycles of hate, racism, and misogyny

that have led to this intensification of anti-Asian racism. We must confront our nation's history to ensure that we do not repeat the atrocities of our past. We commit now to further understanding and honoring the AAPI community. In issuing this statement, we acknowledge that it, like others before it (e.g., García-Vázquez et al., 2020), should be viewed as a work in progress and we expect and accept nonclosure in working toward racial justice (Singleton, 2015). We acknowledge that statements such as this one are only a first step in dismantling systemic oppression against marginalized groups. We know that to merely react after a series of tragedies is grossly insufficient; to create real change, we need to use our positions to advocate for and engage in ongoing education and action. We implore those in the field of school psychology to join us in ongoing self-reflection and dialogue and to commit to individual- and systems-level steps to eradicate AAPI hate now.

These recent attacks demonstrate that anti-AAPI racism has become more violent and widespread. According to the most recent data from Stop AAPI Hate (2021a), a reporting center that was launched in March 2020 by the Asian Pacific Planning and Policy Council, Chinese for Affirmative Action, and the Asian American Studies Department of San Francisco State University (Namkung, 2021), almost 4,000 hate incidents were reported between March 19, 2020, and February 28, 2021, which only reflect a fraction of the true number of actual occurrences (Thorbecke, 2021). This report also found that AAPI women reported anti-Asian incidents 2.3 more times than men. From March 19, 2020, to July 22, 2020, Stop AAPI Hate received 341 reports of anti-Asian hate from AAPI youth across the United States. According to the report, adults were present 48% of the time, but only 10% of bystanders intervened to protect AAPI youth in reported incidents (Stop AAPI Hate, 2020b). These figures highlight the racism, xenophobia, and trauma experienced by many AAPI individuals during the past year. Further compounding this violence and racial trauma are concerns related to state-sanctioned violence, police brutality, and targeting of elders within AAPI communities. For example, in December 2020, only 7 days apart, Angelo Quinto (Filipino American, age 30) was killed by police with a chokehold (Read, 2021) and Christian Hall (Chinese American, age 19) was shot seven times and killed by police during a mental health crisis response (Coleman, 2021). Their deaths received little public attention and no justice.

Another abhorrent trend is the rise in violence targeting AAPI elders. According to Stop AAPI Hate, between March 19, 2020, and December 31, 2020, 126 accounts of anti-Asian hate involving Asian Americans over 60 years

old (7% of total incidents) were reported (Stop AAPI Hate, 2021b). These include the violent and devastating murders of Vicha Ratanapakdee (Thai American, age 84; Lah & Kravarik, 2021), Juanito Falcon (Filipino American, age 74; Block & Charles, 2021), and Pak Ho (Chinese American, age 75; Lim, 2021). On the morning following the brutal murders in Atlanta, Xiao Zhen Xie (Chinese American, age 76) was punched in the face by a 39-year-old white man in an unprovoked assault only minutes after the assailant attacked Ngoc Pham (Vietnamese American, age 83) in a separate unprovoked incident in San Francisco. In an incredible display of bravery, resistance, and solidarity, Xiao Zhen Xie not only fought back against her assaulter, leading to his capture and arrest, but donated the \$1 million that was raised for her medical expenses back to her community to support the fight for racial justice for Asian Americans. In the face of such tragedies, the incredible strength and leadership of AAPI communities inspire us to choose action and resistance over complicity in the fight for racial justice (Chappell, 2021).

On March 29, 2021, another brutal attack occurred in which Vilma Kari, a 65-year-old Filipina American woman on her way to church in Midtown Manhattan, was kicked to the ground and repeatedly kicked in the head by a 38-year-old man as bystanders (security guards) did not intervene and later closed the door on the victim (Treisman, 2021). The New York Police Department reported that the attacker allegedly yelled an expletive followed by “You don’t belong here.” This unconscionable behavior must end now.

On March 30, 2021, President Biden (2021b) issued a fact sheet outlining additional measures to respond to anti-Asian violence, xenophobia, and bias and called for a stop to the horrific violence targeting the AAPI community, especially Asian women and girls. These actions build upon steps outlined in his administration’s January 26, 2021, memorandum (Biden, 2021a). In the most recent statement, he stated:

Too many Asian Americans have been walking up and down the streets and worrying, waking up each morning the past year feeling their safety and the safety of their loved ones are at stake. They’ve been attacked, blamed, scapegoated, and harassed. They’ve been verbally assaulted, physically assaulted, killed. ... The conversation we had today with the AAPI leaders, and that we’re hearing all across the country, is that hate and violence often hide in plain sight. And it’s often met with silence. That’s been true throughout our history, but that has to change—because our silence is complicity. We cannot be complicit. We have to speak out. We have to act. (p. 1)

On April 15, 2021, the AAPI community was again attacked when four Sikh Americans among the eight victims were viciously murdered in the mass shooting at the FedEx facility in Indianapolis, Indiana (Voice of America,

2021). At the time of this statement, although the shooter’s motive was still unknown, we must recognize the racial violence of Islamophobia, xenophobia, and the racial trauma that South Asian, Sikh, and Muslim individuals have had to endure in the country. Rising fear, hate, and discrimination against Muslims stem from a long and established tradition of anti-Muslim rhetoric in the United States, which was only exacerbated post-9/11 (Itaoui & Elsheikh, 2018). Although Sikhs are not Muslim, many people do not understand Sikhism, the fifth largest religion in the world, and therefore incorrectly conflate Sikhs and Muslims (S. J. Singh, 2021). In response to Islamophobic racism, Sikhs have also challenged anti-Muslim hate due to religious beliefs that teach authentic solidarity and seeing others’ oppression as their own (S. J. Singh, 2019).

AAAPI families are living in fear now, not knowing whether their loved ones—their hardworking family members—get to return home safely. No one in the United States deserves to live with a target on their back. We, as school psychologists, must commit to using our knowledge to do everything we can to confront anti-AAAPI racial violence and to protect the well-being and lives of AAPI students, families, and communities.

ASIAN HATE IS NOT NEW

Recent events did not happen in a vacuum. It would be myopic to address current events without understanding and learning about the context and ongoing anti-Asian racism that is deeply rooted in the history of the United States (De Leon, 2020). Beginning in the 1800s, white Americans and Europeans depicted Asian Americans as the “dirty” and “diseased” *Yellow Peril*, which turned into a larger threat to the existence of Western culture and society (D’Arcangelis, 2020). The first wave of Chinese immigrants from the American Coolie Trade was met with vicious racial violence (e.g., the mass lynching of 1871; Public Broadcasting Service, 2017b), the Rock Springs massacre of 1885 (History.com Editors, 2021), the Tacoma riot of 1885 (Public Broadcasting Service, 2018), the Hells Canyon massacre of 1887 (Public Broadcasting Service, 2017a), legalized racial taxation (1850 Foreign Miners’ Tax; Public Broadcasting Service, 2006), institutionalized racial exclusion (e.g., the 1882 Chinese Exclusion Act that was extended to 1943; Public Broadcasting Service, 2018), and the 1893 illegal overthrow of the Kingdom of Hawai’i (Greenspan, 2013). During this time, Chinese women were hypersexualized and posed as an immoral threat to the American sanctity of marriage (Mitra et al., 2021). Consequently, the 1875 Page Act legitimized the exclusion of Chinese women coming to America (Rotondi, 2021).

The hypersexualization and fetishization of AAAP women continues to this day (e.g., dragon lady, geisha, prostitutes, concubines). Anti-AAAP racism and violence continued into the 20th century, from the Watsonville anti-Filipino Riot of 1930 (INQUIRER.NET, 2020), the murder of Vincent Chin in 1982 for being perceived to be Japanese as anti-Japanese sentiment intensified (Little, 2020), the 1989 Stockton massacre of Southeast Asian schoolchildren (Escalante, 2019), the Dotbuster in the 1980s (Marriott, 1987), and the systematic mass deportation of Southeast Asian immigrants and undocumented Asian immigrants in the present time (Southeast Asia Resource Action Center, 2020).

Multiple violations of civil liberties against various AAAP groups continue based on the relationship between the United States and Asian countries. Stripped of their citizenship and belongings and living in a prison-like environment, Japanese Americans were incarcerated in American concentration camps across the United States without due process during World War II (Goldsmith, 2017). Post-9/11, the USA Patriot Act legitimized anti-Muslim and anti-Arab hate crimes against South Asian, Arab, and Muslim Americans, including the 2012 mass shooting at Oak Creek Gurdwara in Wisconsin and the senseless murders of Indian American individuals, such as Balbir Singh Sodhi (Anwar & Warren, 2018).

Now, history repeats as the AAAP community is viciously under attack and subjected to mass murder due to COVID-19-related anti-Asian rhetoric (“China virus,” “Chinese virus,” “Kung Flu”) fueled by the former U.S. president and international blame against the origins of the pandemic, which remain unknown scientifically (Mallapaty, 2021). Scapegoating AAAPs when the United States perceives a threat to its physical or financial security from an Asian country demonstrates that AAAPs have not overcome the label of being “perpetual foreigners” (Lee, 2019). AAAPs continue to be seen as unwelcome guests in the United States despite citizenship, generations of residence, and their significant contributions to society. The perpetual foreigner stereotype has overshadowed even the greatest of individual and national achievements in recent U.S. history (Sorensen, 1998).

SYSTEMIC ERASURE AND CARICATURES OF AAAP COMMUNITY

The history of anti-AAAP hate has long been suppressed within U.S. narratives, and AAAPs have been muted and made to feel invisible even though the AAAP community represents the fastest-growing racial or ethnic group within the United States (Budiman, 2020). In

conversations on racism, AAAPs have long been kept out of the public consciousness (S. Li, 2021), which has contributed to their systematic erasure from policies and opportunities. For example, political polling indicates that both parties consistently ignore AAAPs and that some federal agencies do not include AAAPs in their definition of racial minorities (Daniels et al., 2021). Myths, stereotypes, and inaccurate representations continue to follow this community despite AAAPs’ contributions to the United States’ advancements in science, technology, and literature. For example, AAAPs are often grouped as a monolith despite the rich diversity encompassed in the term. Asian, Desi (referring to the people and culture of the Indian subcontinent and South Asia, including Bangladesh, India, and Pakistan), and Pacific Islanders represent over 65 distinct cultures, with their own languages and customs (University of Massachusetts, Lowell, n.d.). The broad term AAAP often fails to capture the nuances and unique lived experiences within each community. Rather, “Asian” is often associated with the myth of the “model minority.”

The model minority stereotype came into prominence in the 1950s. Characterizing Asian Americans as successful, smart, hardworking, law-abiding, family-oriented, and upwardly mobile (Wu, 2013), the stereotype was used as the mantra of the politically conservative—assimilation, compliance, and hard work were surefire methods to overcome racism and achieve the American Dream. The stereotype, in its inception and current state, continues to shape conversations of race, immigration, white supremacy, and social reform. Its myth of meritocracy stifles discussions of the social and economic issues plaguing many members of the AAAP community and further suppresses political activism by upholding the standard of a “good” minority and ignores the diversity of the AAAP experience. The model minority stereotype has methodically minimized the disparities that AAAP communities face, by consolidating all Asians into one group in studies and reports using data overaggregation. Social economics (e.g., occupation, immigration status, health outcomes, education level) vary drastically within the community, and when educational and other outcome data are disaggregated by AAAP subgroups, significant variations are evidenced across subgroups (Shah & Ramakrishnan, 2017). In addition, income reporting has been overinflated due to not accounting for the multiple income sources within multigenerational AAAP families. Data disaggregation is an important civil rights issue in fighting against the racist practice of systematically erasing AAAPs (Teranishi et al., 2015).

Furthermore, the model minority stereotype reinforces the illusion that systemic racism is no longer a problem in

the United States and, as such, has systematically been used to delegitimize Black demands for societal change (Shih et al., 2019; Wu, 2013) and to pit AAAPIs against other communities of color, particularly Black communities (e.g., interracial tensions during the 1992 Rodney King riots). By labeling AAAPIs as “good,” the myth reinforces the Black–white racial hierarchy that created, and then fueled, intergroup tensions stemming from AAAPIs’ proximity to whiteness and the labeling of other people of color as “bad” (Shih et al., 2019). Flawed comparisons between Asian Americans and other groups minimize racism and promote “the right cultural stuff” (Kim, 2017, as cited in Chow, 2017), suggesting that histories of enslavement can be overcome by the “model” values described above. The juxtaposition of anti-Asian racism with anti-Black racism is damaging to both communities, because they have historically been used as distractions from the destructive force of white supremacy (Demsas & Ramirez, 2021). For example, through the Naturalization Act of 1870, the United States extended rights enjoyed by white immigrants to African American populations but continued to deny access to citizenship to Asians and other non-white immigrant groups. This myth also contributes to the erasure of the history of solidarity between these communities in challenging systemic racism in the United States (from Frederick Douglass in 1869, Larry Itliong, to Yuri Kochiyama, to Grace Lee Boggs in the Civil Rights Movement; the healing after the 1992 Rodney King riots; and during the recent Black Lives Matter movement in 2020; Jones, 2021; Romasanta, 2019). The model minority myth, the unilateral grouping of the AAAPI community, and comparisons to other groups’ racialized experiences are constructs that must be addressed and discussed by school psychologists if we are committed to the mission of confronting anti-AAAPI racism at individual and institutional levels.

It is also important to recognize the incredibly rich and diverse contributions of the AAAPI community in U.S. history (Zinn Education Project, n.d.). Patsy Mink was the first Asian American woman and the first woman from a racially/ethnically minoritized group elected to the U.S. Congress in 1964. She was instrumental in the passing of Title IX legislation that brought academic and athletic equity to American educational institutions. Kiyoshi Kuromiya, who was born in an American concentration camp in 1943, became a prominent activist focused on civil rights, LGBT rights, and AIDS/HIV advocacy and befriended Dr. Martin Luther King, Jr. in the process. Drs. Stanley and Derald Wing Sue have been tireless advocates of the AAAPI community in making sure that their community received attention and accurate mental health services. In 1972, they co-founded the Asian American

Psychological Association (Leong & Okazaki, 2009). They have made significant contributions to the field of psychology and have received numerous awards for their leadership and scholarly work on issues of race, mental health for minoritized groups, multiculturalism, and microaggressions.

The contributions of the AAAPI community are too great to enumerate herein and, unfortunately, it is a sad fact that we have very few P–12 curricula on Asian Americans. Our country’s educational system works to bolster the power of white supremacy, so we must be intentional in examining who is, and who is not, represented in the history we teach our students. California and Connecticut have recently become the first states to require ethnic studies for high school students, but we have a long way to go as a country. We encourage all educators to deepen their knowledge of Asian Americans and events in U.S. history as a long-overdue starting point to enriching curricula and celebrating the countless achievements and national heroes within the AAAPI community.

UNSEEN MENTAL HEALTH NEEDS AND TOLL ON AAAPIS

Educational and mental health equity are crucial to the success of all youth and families. AAAPIs have long been seen as the studious and hardworking group without visible needs for support in school settings and consequently have been marginalized from the discourse regarding educational policies. Data have shown that AAAPIs have the lowest help-seeking rate for mental health issues compared to other groups, with only 23.3% of AAAPI adults with a mental illness receiving treatment in 2019 (National Alliance of Mental Illness, 2019). These data highlight the cultural and structural barriers faced by AAAPIs when seeking mental health services, including stigma and the lack of culturally relevant and integrated care that addresses mental illness more holistically (National Alliance of Mental Illness, 2019). Fear within the community surrounding the threat of violence when seeking support for mental health crises further exacerbates these issues; this has been exemplified by the recent murders of Christian Hall and Angelo Quinto, both of whom suffered from mental health issues. As graduate educators and school psychologists, we must work to understand mental health within AAAPI communities and recognize differential responses to trauma, including cultural responses to racial trauma and race-based traumatic stress (National Child Traumatic Stress Network, 2020; Nguyen, 2021). In doing so, we can provide support for AAAPI students as they process their experiences of race (e.g., guilt from not

speaking up, recognizing anti-AAAPI racist rhetoric and microaggressions, oppressive behaviors from others, invalidation of racism by others, and repressed internalized narratives) and trauma, being cognizant of how this might manifest in educational settings and affect learning and behavior.

As we return to in-person learning, school psychologists must be vigilant in protecting the physical, social, and mental well-being of AAAPI students against AAAPI hate (e.g., bullying, harassment) in schools and community settings. We must check in with AAAPI families and assuage concerns and fears for their children's safety and well-being. As a field, we must promote criticality of intra-personal and interpersonal biases against AAAPI to eliminate the institutionalized exclusion of AAAPI students and families. We can take steps to do so by working to dismantle the model minority stereotype, intentionally disaggregating AAAPI data, and teaching about AAAPI history and current institutionalized racism against AAAPIs and other marginalized groups in P-12 education and higher education. We strongly urge educators to carefully identify and confront damaging and deadly anti-AAAPI racist practices in our educational system (e.g., data overaggregation, muting AAAPI students' needs in education, and the complete omission of AAAPI history and issues in school).

School psychologists and faculty must also recognize the undue burden that AAAPI graduate students, faculty members, and school staff carry in educating others, often while experiencing, processing, and working to heal from anti-AAAPI racism, discrimination, and trauma on a continual basis. Relatedly, we must recognize that the "invisible" work of mentoring Black, Indigenous, and People of Color (BIPOC) students, educating others, and service related to diversity, equity, inclusion, and social justice that is so often taken on by AAAPI faculty and graduate students in universities often goes unrecognized in academic promotion, tenure, and other formal evaluation systems. Therefore, we (the authors) believe that it is incumbent upon faculty members to advocate for a more holistic and equitable recognition and reward systems within academia.

NAMING THE ROOT CAUSE OF RACISM

Many of our country's faltering efforts to confront racism stem from an unwillingness to confront our past. Time and energy are spent addressing the symptoms rather than the root causes of structural racism. In discussing how to become an anti-racist, Kendi (2019) highlighted how the original racial hierarchy upon which white supremacy is based is damaging to everyone racialized within it. He stated,

To understand why racism lives is to understand the history of anti-racist failure—why people have failed to create anti-racist societies. To understand the racial history of failure is to understand failed solutions and strategies. To understand failed solutions and strategies is to understand their cradles: failed racial ideologies. (Kendi, 2019, p. 201)

In the final hours of completing this statement, Daunte Wright, a 20-year-old Black man, was stopped and murdered by police on a routine traffic stop. The abhorrent taking of *yet another Black man's life* to become *yet another* symbol of Black tragedy during retraumatizing testimony and civil unrest in Minneapolis is horrifying. To call this incident an "accident" is beyond insulting in a system that continues to deny its shielding of white supremacy over Black existence. Daunte Wright should still be alive alongside countless others (e.g., George Floyd, Breonna Taylor, Tony McDade, Eric Gardner, to name a very few). The ongoing pain for Black communities, coupled with the burden of coping with chronic racial trauma, must be reckoned with in our own white-dominated field. Thoughts, prayers, and condolences do not get Black bodies home safe. We—the authors—stand in solidarity with Black communities. We also recognize how lip service is unacceptable at this point—that it is not synonymous with true action and movement toward confronting state-sanctioned violence and white supremacy in all of its pervasively insidious forms. We must do more now to end white violence.

The present statement and other acknowledgments, calls to action, and self-reflections released over the past few weeks and months are merely the beginning of an arduous and urgent road to racial justice. Racism, sexism, classism, xenophobia, citizenship privilege (Lopez, 2016), and linguisticism (unfair treatment based on language or the characteristics of language such as accents; Skutnabb-Kangas, 2015) are real and toxic hurdles along this road. Further, the interplay between these forms of oppression—what hooks (1992) termed the "imperialist white-supremacist capitalist patriarchy" (Freedom Forum, 2016) to describe the power structure underlying the social order—is all part of an interlocking system. To truly take on this challenge, school psychology professionals must recognize how we are privileged and disadvantaged and understand how various forms of oppression intersect, with the most significant costs and burdens borne by those with multiple oppressed identities. For example, the shootings in Atlanta exemplify a specific form of racist misogyny experienced by women of Asian descent—being hypersexualized and simultaneously regarded as responsible for the way in which they are characterized and viewed (e.g., as "temptation"; Chang, 2021; Zhou, 2021). As first illuminated by Kimberlé Crenshaw (1989), efforts to disentangle interwoven forms of magnified oppression often leave

individuals from multiple oppressed identities without recourse. Efforts to distill experiences of oppression into a singular form can deny justice to those who experience particular forms of oppression due to the interplay of their identities (e.g., race and gender or gender and class, etc.; Crenshaw, 1989). In key legal cases that have dealt with both racial and gender discrimination, Crenshaw (1989) has

“argued that the court’s narrow view of discrimination has served a prime example of the ‘conceptual limitations of . . . single-issue analyses’ regarding how the law considers both racism and sexism. In other words, the law seemed to forget that Black women are both Black and female, and thus subject to discrimination on the basis of both race, gender, and often, a combination of the two.” (Coaston, 2019, p. 1)

As a result, both singular forms of oppression (e.g., racism and sexism) and the overall systems in which such oppressions occur (e.g., hiring practices and legal system) continue to thrive.

We call now upon faculty members, graduate students, school psychologists, educators, and leaders in school psychology to commit by taking demonstrable actions to support the AAAPI community. As acknowledged in the “School Psychology Unified Anti-racism Statement and Call to Action” (García-Vázquez et al., 2020), efforts should be considered in tandem with our ongoing and critical work to dismantle anti-Black racism. We must work together in solidarity to fight against white supremacy for real change. These demonstrable actions (see below) must start within ourselves and simultaneously at the institutional level.

ACTION STEPS

What Can I Do as an Individual?

Okun (2006, as cited in A. Singh, 2019) outlined six R’s that inform anti-racist actions. In considering how to utilize the six R’s to confront anti-AAAPI racism and violence, we recommend the following as a starting point:

1. Read about forms of BIPOC oppression and those unique to the AAAPI community, specifically issues related to language- and immigration-based forms of discrimination and how various forms of oppression underlie the Atlanta mass shooting and other tragedies.
2. Learn more about and reflect on your own biases by taking an implicit bias test (Asian-IAT, Race-IAT, and others; ProjectImplicit, 2011).
3. Recognize ways in which your thoughts, beliefs, and actions uphold systems of oppression, whether

intentional or not. Work to identify internalized racial attitudes you have about AAAPIs.

4. Take risks to challenge anti-AAAPI racism when you see it or when you realize you are participating in it. Consider utilizing microinterventions to challenge stereotypes and microaggressions in supporting members of the AAAPI community (Sue et al., 2019).
5. As white people (select authors who identify as white), we acknowledge that being an anti-racist and an ally is a work in progress. We will make mistakes and experience rejection. However, getting it wrong should not preclude us from continuing our anti-racist journey. We must commit to continued growth and reflection. We must believe the lived experiences of AAAPIs and other people of color and learn to understand, apologize, and accept rejection. A. Singh (2019) further noted that people of color who do not identify as AAAPI can express their rejection of racism and white supremacy and continue in their fight for racial justice with a clear understanding of what privileges or disadvantages they may have relative to other people of color.
6. Engage in relationship-building with those who are working toward becoming anti-racist. For example, students, faculty, and practitioners can join the National Association of School Psychologists (NASP) Social Justice Interest Group and/or volunteer on social justice-focused workgroups within TSP, APA Division 16, and other organizations. Faculty members can join one of several anti-racism accountability groups. Attend conference sessions focused on social justice and related topics to network and build community. University programs could sponsor The People’s Institute for Survival and Beyond to facilitate workshops on building allyship between marginalized and dominant communities (People’s Institute for Survival and Beyond, n.d.).

What Can I Do on a Broader Level?

As graduate educators, we should:

- Lead/support efforts to recruit and retain AAAPI faculty and students, including international and non-citizen candidates.
- Raise awareness of school psychology utilizing the materials developed as part of the NASP Exposure Project (n.d.) and recruit diverse students and faculty in school psychology (Proctor & Romano, 2016; Proctor et al., 2014).

- Promote and advocate for increased funding and supports for graduate students of color. For example, share information about the NASP ERT Minority Scholarship Fund or APA Division 16 SASP Diversity Scholarship and work closely with state associations and higher education boards (e.g., graduate fellowships to cover tuition and living expenses) to develop mechanisms to support culturally and linguistically diverse school psychology students.
- Set goals to reduce attrition for graduate students of color. Although recruitment is a critical first step, if we do not simultaneously work to create safe and supportive learning environments and improve program climates for students and faculty of color, our efforts will be in vain. For example, research has shown that even the most talented of students can leave the field due to feeling unsupported, alone, or experiencing microaggressions (Proctor et al., 2014; Proctor & Truscott, 2012). It is incumbent upon faculty to engage in ongoing assessment of program climate, self-reflection, and interrogation of curricula to create affirming spaces with and for students of color. Faculty also need to respond to instances of microaggressions and other forms of invalidation when they occur. Finally, faculty should advocate at the broader university level and in clinical training settings if they learn about microaggressions, racism, and injustices.
- For faculty, in particular, programs should reflect on the “invisible” workload and onus invariably placed on faculty of color working to diversify school psychology while creating equitable program climates. For example, individuals are often asked to lead or serve on diversity, equity, and inclusion committees; be the “diverse” face of the program/university; and advise and mentor students of color. If faculty of color, particularly women, are disproportionately taking on service commitments, including advising and supporting students experiencing race-based traumatic stress, this needs to change. White faculty members and male faculty members should be taking on more of this work to share the responsibility while also advocating for invisible work to be included in formal tenure and promotion guidelines, workloads, annual evaluations, and other faculty evaluation procedures. Additionally, programs should recognize that dominant approaches to research and other essential criteria for tenure and promotions in such evaluation procedures center white supremacist norms and systemically exclude the voices of faculty and communities of color (APA, Task Force on Race and Ethnicity Guidelines in Psychology, 2019). Therefore, programs should intentionally reimagine their evaluative processes to recognize the invisible work described above as valid and meaningful scholarly contributions.
- Create space for, develop, and incentivize sustainable mentorship opportunities both within and across departments and programs. Be mindful of the aforementioned invisible labor putting the onus of faculty of color to often take on these extra mentorship responsibilities. Given the smaller population of faculty of color in the field, it may be necessary to find support for students and faculty that does not yet exist within the confines of the field. However, every effort should be made to make sure that students and faculty are well connected to support systems they may not otherwise have.
- National school psychology associations must recognize the lack of representation of ethnically, racially, and linguistically diverse school psychologists. Associations should intentionally develop policies and incentivize opportunities of creating professionally sponsored affinity groups for AAAP communities in their respective associations. Associations should also develop policies that are transparent and equitable and ensure the participation of all AAAP members in these leadership positions. Specific policies for obtaining leadership positions should include a transparent decision-making process and a finite period of service. For example, currently, there are little to no active, professionally sponsored affinity groups for AAAP communities in school psychology that are intentionally building community and providing connections for AAAP students, faculty, and practitioners.
- Value and support the work of scholars whose research focuses on AAAP individuals and issues. This is critical as we work toward increasing our understanding of the needs of AAAP communities and the availability of evidence-based strategies that are culturally responsive.
- Recognize the unique needs of international students, immigrant students, students with DACA (Deferred Action for Childhood Arrivals)/refugee/asylee/undocumented/mixed family status and support them within graduate education programs.
- Students without citizenship are often rendered invisible. Graduate education programs must recognize the presence of these students, their emotional well-being, their challenges in navigating policies that are related to program enrollment, practicum/internship registration, and financial challenges.

Advocate for changing program-level policies that make navigating such processes less taxing and more transparent and equitable (see Yang et al., 2020, for more information).

- Students without citizenship may be met with more restrictive immigration policies. Training programs should learn about the different laws and policies that could affect enrollment and matriculation of international students in their respective programs, universities, and states.
- Advocate for more funding and financial support for international graduate students, regardless of citizenship. Almost all external organizational funding opportunities require citizenship (e.g., the NASP Minority Scholarship, majority of APA Minority Fellowship Programs), thus limiting access to the field itself. Organizations must work to advocate for the creation of additional funding opportunities for international students in working toward the goal of recruiting more culturally and linguistically diverse students.
- The complex requirements (e.g., paperwork, policies) necessary for program and field-based registration may pose barriers for students without citizenship. Programs should gather support within the respective university and community that mitigate confusion, protect student interests, and ensure equitable access to resources that are needed for a positive learning experience. For instance, programs can connect with the university's or community's legal services that can provide needed consultation to protect students' rights in the United States.
- Collaborate with the Office of International Students, other campus organizations (e.g., immigrant resource centers, legal fellows), and AAPI groups to demystify the processes that students without citizenship often have to navigate on their own.
- Deliver comprehensive and culturally responsive graduate education. School psychologists need professional development to understand the centuries-long historical and current context of racism, mental health, wellness, and trauma within the culturally and linguistically diverse AAPI community.
 - We recognize that school psychologists and other mental health providers, trainers, and students may lack the competencies necessary to effectively serve the AAPI community.
 - School psychology programs and school districts should support faculty's and practitioners' ongoing professional development in multicultural school psychology to effectively serve diverse students and families in schools (Malone & Ishmail, 2020).
- Relatedly, C. Li et al. (2021) recently called for enhanced training to prepare school psychologists to support emergent multilingual learners in schools and outlined a multipronged approach to infusing cultural, linguistic, and advocacy competencies in curricula and fieldwork.
- Prepare our graduate students to support the social and emotional needs of newcomer students and their families, including issues of trauma related to displacement, and examine curricula to evaluate how adequately it covers immigration issues that P-12 students may experience (e.g., different circumstances of migration, different migrant populations, trends in U.S. and global migration for school-aged children).
- Incorporate diverse theoretical frameworks, such as critical race theory (Delgado & Stefancic, 2001) and Asian critical theory (Iftikar & Museus, 2018), and culturally responsive research recruitment and retention methods (e.g., community-based participatory research), using data collection, aggregation, and reporting methods (e.g., mixed method designs, qualitative methods) that are culturally sensitive and empower communities' voices/stories (Neilson & Suyemoto, 2009).
- Develop partnerships with AAPI-serving community agencies and therapists given their cultural expertise, knowledge, and ability to provide culturally affirming services. We have an ethical obligation as school psychologists to act in a way that is not retraumatizing and benefits those in the AAPI community.
- Increase and support diverse leadership.
 - Increase pipeline of students of color future leaders as faculty facilitate access to funding and leadership opportunities.
 - Increase the number of dissertation and student/early career research awards for students/faculty of color including grant funding/startup seed money on social justice/equity work given to students and faculty of color.
 - Advocate for state higher education agencies and universities to provide funding/fellowships to students and faculty of color to attend our national conferences like TSP, APA, and NASP and ensure that we make introductions and connections to faculty/scholars who have similar research interests.
 - Support students of color to take on leadership roles at the university level. This student-led work needs to be elevated by amplifying specific articles about their contributions. Specific outlets can

be created for faculty to nominate and/or self-nominate for recognition and needed funding to sustain such work.

- Increase visibility of efforts to recruit minoritized graduate students for roles on committees in professional organizations through large-scale outreach (e.g., NASP has created “want ads” published in the *Communique* and strongly encourages students of color to apply; SASP puts out annual calls for nominations encouraging BIPOC students to run for a position on the board).
 - Encourage students of color to participate on committees at the state association level and also write up the work so that students of color can be introduced to/network with others.
 - Encourage students to apply for student editorial positions in journals. These calls need to be widely published (see Jimerson et al., 2021). The selection process must be equitable and transparent.
 - Increase excellence awards focused on contributions of underrepresented leaders in school psychology.
 - Increase invited authors of color who are working on social justice issues to publish in major school psychology journals. It is also imperative for journals to recognize publication biases that are grounded in white supremacist, postpositivist, and neoliberalist ideologies and epistemologies. Intentionally develop publication guidelines that will include all voices from marginalized communities.
 - To accomplish the above, increase representation of faculty of color on editorial boards. Such calls need to be widely published and frequently available. The process needs to be transparent, accessible, and equitable.
 - Recognize the systemic biases in major grants, funding systems, and publication processes that systematically exclude scholarly voices of faculty of color.
 - Intentionally create criteria that promote research initiatives that include and empower the well-being of marginalized communities as part of the evaluation process (APA, Task Force on Race and Ethnicity Guidelines in Psychology, 2019).
- buried to uphold the control of white supremacist ideologies. Teaching AAAP history and current issues in K–12 schools is one way to make visible AAAP legacies in the United States and to dismantle systematic oppression against AAAPs and other ethnically minoritized communities. Both representation and truth matter.
- As educators, we should also teach about movements for social justice led by AAAPs and AAAP activists and, most important, to celebrate/highlight stories of solidarity across movements (Au & Yonamine, 2021).
 - Advocate for data disaggregation of the AAAP racial category in schools and problem-solve solutions based on the heterogeneous ethnic groupings.
 - It is important to problem solve and serve AAAP students with an intersectional lens through an equitable data disaggregation movement.
 - School psychologists should educate themselves regarding the vast diversity of ethnic representation within the AAAP community by learning from the community.
 - Rely on partnership approaches to practice and research such as participatory action research, youth-led action research, and community-based research.
 - Ensure student safety, promote wellness, and support the mental health needs of AAAP youth, families, and staff in schools.
 - We cannot wait for individuals to reach out for help or get referred by teachers, especially given the research that AAAP youth are also less likely to be referred by teachers.
 - Educate others, including school staff, in understanding the barriers to mental health services and the potential needs of the AAAP community.
 - Engage in active outreach to and collaborations with AAAP communities and youth.
 - Additional recommendations from the Stop AAAP Hate Youth Report (Stop AAAP Hate, 2020a, 2020b) include the following:
 - Deliver and participate in anti-bullying and social-emotional learning trainings.
 - Implement restorative justice practices that build common understanding and inclusivity.
 - Offer secure, accessible, and anonymous harassment reporting within schools.
 - Serve as an ally alongside AAAP-led student affinity groups focused on student safety and anti-racism work.
 - Offer social and emotional support for newcomer students and families (National Clearinghouse for English Language Acquisition, n.d.).

As school psychologists, we should:

- Advocate for ethnic studies in your school curricula and teach about Asian American history (Stop AAAP Hate, 2020a, 2020b).
- For far too long, AAAP history and the violent radicalization of AAAPs in the United States have been

- In supporting the mental health needs of immigrant youth in schools, consider utilizing a tiered approach that promotes a culture of inclusion throughout the school (see Arora et al., 2021, for more information).

In signing this Unified Statement, the leading school psychology organizations and many individuals took an important first step of recognizing and working to understand the historical and contemporary experiences with power, privilege, and oppression that multiple marginalized groups face. As a community, we commit to confronting racial and social injustices by prioritizing ongoing learning, reflection, and action. We have an ethical responsibility to engage in social justice and anti-racist action to support AAAPI communities. We (the authors) believe that true support begins with a common understanding of AAAPI communities' struggle with racism, visibility, and belonging in America.

The length of this statement offers only a glimpse of the engrained patterns of historical and ongoing violence against AAAPIs that have continuously been silenced. The emotionally laden process of writing this statement was filled with ongoing updates of assault cases against AAAPIs. We hope that readers of this statement can acknowledge the current fears and pain within the AAAPI communities and the ongoing erasure of AAAPI suffering, as white supremacy and systems of oppression continue to assault and murder AAAPIs and individuals from multiply marginalized backgrounds. To channel the power of America's racial reckoning in summer 2020, solidarity is the fuel that will unite all of us in this arduous fight for social justice and equity for all. This statement seeks to provide critical information and beginning action steps to eradicate anti-AAAPI hate and racism to support students and families to thrive. We hope that this statement will serve in the unlearning, learning, and reflection processes that must take place for real change and action to take place.

Racial violence must end. Real actions must start now. We welcome feedback, suggestions, and ideas for how to proactively support AAAPI communities and all marginalized communities. In the spirit of unity, collaboration, and shared responsibility for creating an equitable future in which all voices are heard and celebrated, we aim to promote dialogue and build anti-racist communities of practice in school psychology. We look forward to hearing your contributions in the feedback form located at the Trainers of School Psychologists' webpage (TSP, 2021).

In Solidarity,

Trainers of School Psychologists (TSP)

American Psychological Association (APA) Division 16

Society for the Study of School Psychology (SSSP)

Council of Directors of School Psychology Programs (CDSPP)

International School Psychology Association (ISPA)

American Board of School Psychology (ABSP)

National Association of School Psychologists (NASP)

NOTE

1. For the rest of this statement, the word "white" in describing white supremacy, white privilege, white violence, and white people is not capitalized. Not capitalizing the word white is necessary for thinking in a more system-centered language (O'Reilly, 2020) in unlearning the internalized racism in a systemically racist society (Bauder, 2020), a small and important step toward becoming an anti-racist agent of change and a socially just school psychologist (Barrett, 2021).

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